The Confessione of the fayht and doctrin beleued and professed by the Protestantes of the Realme of Scotland exhibited to the estates of the sam in parliament and by thare publict votes authorised as a doctrin grounded vpon the infallable wourd of God.

Matth. 24.

And this glaid tydinges of the kingdom shalbe preached throught the hole world for a witnes to all nations and then shall the end cum.

Imprinted at Edinburgh, be Robert Lekprewik.

Cum priuilegio,
1561.

The estates of scotland with the inhabitantes of the same profes-sing Chryst Jesus and his holy euangell. To their naturall cun-tre men, and to all others realmes and nations, professing the same Chryst Jesus with them, wyshe grace mercy & peace from God the father, of our lord Jesus Chryst wt the spirite of righteous iudgement for, Salutation.

Onge haue we thrusted dearbrethren to haue noti fied vnto the worlde the some of that doctrine wich we profes, & for the which we haue susteaned infamy and danger. But such hath bene the rai-ge of sathā against vs, and against Chryst Jesus his eternall veritie laitlie borne amongest vs: that to this day no tyme hath bene grāted vnto vs to cleare oure consciences as most glaidlie we wold

heue don: for how we haue bene tossed
ane hole yeat past, the most part of Eu-
rope, as we suppose, doth vnderstād. But
seing that of the infinite goodnes of oure
God (who neuer suffereth his afflicted
vterlie to be cōfounded) aboue expecta-
tione we haue obtained some rest & liber
tie we could not but set furth this breue
and plane confessioun of such doctrine
as is proponed vnto vs and as we be-
leue and profese: partlie for satisfactione
of oure brethren whos harts we doubt
not haue bene (yit ar) wounded by the
dispytfull rayling of such as yit haue not
learned to speake weale, and partlie for
stopping of the mowthes of impudent
blasphemers who boldlie dampne that
wich they neyther haue hard nor yit vn-
derstād. Not that we iudge that the cāke
red malice of such is able to be cured be
this oure simple cōfessiō: No, we knowe
that the sweat sauoure of the euangel is
and shalbe deathe to the sonnes of perdi-
tion, but we haue the cafe respect to our
weak and infirme brethren, to whome
we wold cōmunicat the botom of oure
hartes, least that they be troubled or ca-
ried away by diuersitie of rumors wich

sathan sparsis contrar ws to the defa-
cing of this oure most godlie interpryse:
Protesting that yf any man will note in
this oure cõfession any article or sentẽce
repugnyng to Goddes holy word that it
wold pleas him of his gentilnes, and for
Christes and cherites sake to admo-
ws of the same in write, & we of our ho-
nours & fidelitie do promes vnto him sa
tisfaction frõ the mowthe of God that is
frõ his holy scriptures, or elles reforma-
tiõ of that wich he shal prone to be amyss
for God we tak to record in our cõscien-
ces that from oure hartes we abhor all
sects of heresie, and al techears of erro-
neus doctrine, and that with all humili-
tie we embrace the puritie of Christs
euangel wich is the only foode of oure
soules and tharfore so pretious vnto ws
that we ar determined to suffer the extre
mitie of wordly danger, rather then that
we will suffer our selues to be defrauded
of the same: for heirof we ar most cer-
tãlie persuaded, that whosoeuer denyeth
Christ Jesus or is eschamed of him in
presence of men, shalbe denied before the
father & before his holy angels. And thar
fore by the assistãce of the almyghty the

same our lord Jesus we fermlie purpos to abide to the end, in the confession of this oure faithe, as by articulis folowth.

¶Of God Cap. 1.

Deut. 6. Esai. 44. Deut. 4. We cõfess and acknowledg one onlie God, to whom onlie we moste cleaue, whom only we must serue, whom only we must worship, and in whome only we must put our trust. who is eternall infinite, vnmesurable, incõprehensible, omnipotent, inuisible, one in substance, and yet distinct in thre persons, the father the sone & the holy ghost. By whome we cõfess and beleue all thinges in heauen and earthe alswell visible as inuisible to haue bene created, to be reteaned, in therebeing & to be rewled and guyded by his inscrutable prouidẽce, to such end as his eternal wisdome, goodnes and iustice hath appoynted them, to the manifestation of his awne glorie.

Mat. 28. Gen. 1. Esay. Prouerb. 16.

¶Of the creatioun of man Cap. 2.

Gen. 1, 2. We confess and acknowledge this oure God to haue created, man, to wit, oure first father Adam, to his owne image

image and similitude, to whom he gaue wisdome, lordship, iustice, free will & cleere knowlege of him selue, so that in the holle nature of man their culd be noted no imperfection. From wich honour and perfectiō man and womā did both fall: the woman being deceaued by the serpēt, and man obeyng the voice of the woman, both conspiring against the souerayne maiestie of God who in expressed wordes had before threatned deathe if they presumed to eate of the forbodin tree. Gen. 3

Of original syn. Cap. 3.

By which transgression commonlie called originall syn, was the image of God vtterlie defaced in man, and he & his posterite of nature become enymeis to God, slaues to sathan, and seruandis to syn. Insomuche that deathe euerlasting hath had, & shall haue power & dominion ower all that haue not bene ar not, or shall not be regenerate from aboue, which regeneration is wroght by the power of the holy ghoste wirkyng in the hartes of the elect of God, ane assured faith in the promese of God reueled to vs in his worde, by which faith we apprehēd Ephes. 2. Rom. 5. Joan. 3. Rom. 5.

Christ Jesus with the graces and benefets promised in him.

¶ Of the reuelation of the promese Cap. 4.

For this we constantlie beleue that God after the fearfull and horrible defectione of man from his obedience, did seak Adam agane, call vpon him, rebuk his syn, cōuict him of the same, and in the end made vnto him an most ioyful promes, to wit that the sede of the womā shuld break doū the serpentes hede that is, he shulde distroy the workes of the deuil which promese as it was repeated & made mor clear from tyme to tyme: so was it imbraced with ioy and most constantlie receaued of all those faithfull frō Adā to Noye, from Noye to Abraham, from Abraham to Dauid, and so furth to the incarnatione of Christ Jesus al (we meane the fathful fathers vnder the law) did se the ioyfull dayes of Christ Jesus and did reioyse.

gen. 3.

gen. 12. 15

gal. 3. 8.

¶ The cōtinewance, increes, and preseruation of the church. Cap. 5.

we

WE moſt cõſtantlie beleue that God preſerued, inſtructed, multiplied honored, decored, & from deathe called to lyfe, his churche in all ages from Adam till the comyng of Chriſt Jeſus in the fleſche. For Abraham he called from his fathers countre, him he inſtructed, his ſead he multiplied, the ſame he marueloullie preſerued, and mor marueloullie deliuered from the bondage and tyrannie of Pharao, to theme he gaue his lawes, conſtitutions, and ceremonies, theme he poſſeſſed in the land of Canaã, to theme after Judges and after Saul he gaue Dauid to be king, to whom he made promeſe that of the frute of his loynes ſhould one ſit for euer vpon his regall ſeat. To this ſame people from tyme to tyme he ſend Prophets to reduce theme to the right way of thare God: frõ the which oftẽ tymes, they declyned by ydolatrie. And albeit that for thare ſtubburne contempt of iuſtice, he was cõpelled to geue theme in the handes of thare enymes, as before was threatned by the mowthe of Moyſes iuſomuche that the holy Cietie was diſtroyed, the temple burnt with fyre

Ezech. 16
Gen. 12. 13.
Exod. 1. 2
Exod. 20
Joſu. 1. 2
1. Sal. 16
2. Reg. 1
2. Reg. 24. 25.
Deut. 2
Jere. 39
Esdr. 1.

ss. 1.2. ch.3. and the holle land left desolate the space of 70. yeris. Yet of mercie did he reduce theme agane to Jerusalem wher the Citie and temple were reedified & they aganst all temptations and assaultes of sathan did abyde, till the messyas came according to the promesse.

¶ Of the incarnation of Christ Jesus. Cap. 6.

1.4. When the fulnes of tyme came God send his sone his eternale wisdome, the substame of his awne glorie in this world who take
ne.1.2. the nature of mãhode of the substãce of a womã, to wit, of a virgin, & that by operatioun of the holy ghoste. And so was borne the iust seade of Dauid, the angell
si. of the greit consale of God, the verray messyas promisted, whom we acknowledge & confess Emanuell, verrey God, and verrey man, two perfyte natures vnited and ioyned in one person. By which oure confession we condẽpne the dãpnable and pestilent hereslyes of Arrius, Marcion, Eutiches, Nestorius, & suche others as eyther did deny the eternitie of his godheode, eyther the veritie

eitie of his humane nature, eyther confound theme, eyther yit deuyde theme.

¶ Why it behoued the mediatoꝛ to be verrey God and verrey man. Cap. 7.

WE acknowledge and confeſs that this moſt wonderous cõiunction betuix the godhode and the manhode in Chriſt Jeſus did procead frõ the eternall & immutable decree of God whẽce alſo oure ſaluation ſpringeth, and dependeth.

¶ Electioun. Cap. 8.

FOꝛ that ſame eternall God and father who of meare grace elected ws in Chriſt Jeſus his ſone before the fundation of the woꝛlde wes laid, appoynted him to be oure heade, oure bꝛother, our paſtor and great biſhop of our ſoules. But becaus that the enimitie betuix the iuſtice of God and oure ſynnis was ſuch that no fleſhe by it ſelf culd, oꝛ myght haue atteyned vnto God. It behoued that the ſone of God ſhuld diſcend vnto ws, and take him ſelf a body of oure body, fleſhe of oure fleſhe, and bone of oure bones, and ſo become the

Eph. 1. Heb. 2.

Joan. 1.

perfyt mediator betuex God and man,
Ioan.1. geuing power to so many as beleue in
him to be the sonnes of God, as him self
Ioan.20. doeth witnes. I pas vp to my father &
vnto your father, to my God and vnto
your God. By which most holie fraternitie what soeuer we haue lost in Adam
is restored to vs agane. And for this
cause ar we not efrayed to cal God oure
father not somuche becaus he hath created vs (which we haue cõmon with the
reprobat) as for that, that he hath geuen
to vs his only sone to be oure brother
& geuen vnto vs grace to acknowlege
& embrace him for our only mediatore
as before is sade. It behoued farther
the messyas and redemar to be verray
Esai.53. God and verray man becaus he was to
vnderly the punisment dew for oure
transgressions, and to present him selue
in the presence of his fathers iudgemẽt
as in our person to suffer for oure trãsgressione and inobedience by deathe to
ouercom him that was author of deathe. But becaus the only godheade could
not suffre deathe, neyther yit could the on
lie manhead ouercõ the same, he ioyned
both to gether in one persone that the
vnbecili

imbecilitie of the one shuld suffir and be subiect, to death (which we had deserued) and the infinite and inuincible power of the other, to wit of the godheade: shuld triumphe and purches till ws lyif libertie and perpetual victorie & so we confess and most vndoubtedlie beleue.

Christis deathe passion buriall. Cap. 9.

That oure lord Jesus offered himself a voluntarie sacrifice vnto his father for ws that he suffered contradiction of synners, that he was woūded and plaged for oure transgressions that he being the clene innocent lamb of God was dāpned in the presens of ane earthlie iudge that we shuld be absolued before the tribunall seate of oure God. That he suffered not only the cruell deathe of the croce (which was accursed by the sentence of God) but also that he suffered for a season the wraith of his father which synners had deserued. But yit we auow that he remaned the only wealbeloued & blissed sone of his father euen in the myddis of his anguiss and torment which he suffered in body

Heb. 10. Esai. 53.

Deut. 2. Gal. 3.

Heb.10.1 and soule, to mak the full satisfaction for the synnes of the people. After the which we confess and auow, that their remaneth no other sacrifice for syn, which if any affirme we no thing doubt to auow that they ar blasphemous agaūest Christes deathe, and the euerlasting purgatiō and satisfactiō purchaced to ws by the same.

Resurrection Cap. 10.

Act.2.3. WE vndoubtedlie beleue that insomuch as it was impossible that the
Rom.6. dolours of deathe shuld reteane inbōdage the author of lyef, that our lord Jesus crucified, deade and buried, who discēded into hell, did ryse agane for oure iustificatiō, & distroying of him who was the authore of deathe, broght lyef agane to ws, that wear subiect to deathe & to the
Mat. 28. bondage of the same. We know that his
Mat. 27. resurrection was confirmed by the testimony of his verrey enymies, by the resurrectioun of the deade, whose sepulchres did open and they did aryse, and appeared to many, within the cietie of
Joan.20. Jerusalē. It was also cōfirmed by the testimony of his angels, and by the senses and iudgementis of his apostles and of

othe

bretheris who had conuersacion and did eate and drink with him after his resurrection.

Ascension. Cap. 11.

WE nothing doubt bot the self same body which was borne of the virgin, was crucified dead & buried, & which did rise agane, did asced into the heuynnes for the accõplishment of al thinges, wherin oure names, & for our cõfort, he hath receaued all power in heaue & earthe, where he sitteth at the right hand of the father inaugurate in his kingdome, aduocat, & onlie mediator for vs. which glorie honour and prerogatiue he allone amongest the bretherẽ shal posses, til that all his ennemeis be maid his foorstole. As that we vndoubtedlie beleue ther shalbe in the finall iudgement: to the execution wheir of we certanlye beleue, that the same oure lord Jesus shall visiblie retourne as that he was sene to ascend. And then we fermlie beleue that the tyme of refreshing and restitution of all thingis shall come, insomuche that those that from the begynnyng haue suffered violence iniurie and wrong for

Act. 1.

Mat. 28

1. Joan. 1
1. Tim. 2.
Psal. 110

Apoc. 20. Esai. 66. ryghteousnes saik shal inherite that blissed immortalitie promised from the begynnyng, but contrarywise the stubburne, inobedient, cruell, oppressoures, silthy persons idolaters and all sortes of vnfaythfull: shalbe cast in the dũgeon of vterdarknes, whare there worme shal not die, neyther yit there fyre shalbe extinguissed. The remenberance of which day & of the iudgement to be executed in the same is not only to ws ane bridle whareby oure carnale lustes ar refrayned, but also such inestimable cõfort, that neyther may the threatnyng of wordlie princes, neyther yit the feare of temporall deathe and present dangere moue ws to renounce and forfake that blissed societie which we the membres haue with our heade & only mediator Christ Jesus. whom we confess and auow to be the messyas promised, the onlie head of his church, oure iust laugenar, oure onlie hie priest, aduocat and, mediatore. In which honours and offices if man or angel presume to intruse thame selue we vterlie detest and abhor theme as blasphemous to oure souerane and suppreame gouernour Christ Jesus.

Esai. 7. Collos. 1. Heb. 9. 10

Faith

¶ Faith in the holy ghost. Cap. 12.

THis oure faith and the assurance of the same procedeth not from flesh and bloode, that is to say from no naturall powers within vs, but is the inspiration of the holy ghost: whom we confess God equall with the father and with the sone, who sanctifieth vs, and bringeth vs in all veritie by his owen operation, with out whome we shuld remaine for euer enymeis to God, and ignorant of his sone Christe Jesus. For of nature we ar so dead, so blynd, and so peruerst, that nether can we fele when we ar prigked, see the lyght whē it sheaneth, nor assent to the will of God when it is reuealed, onles the spirite of the lord Jesus quicken that w hith is deade, remoue the darknes frō oure myndes, & bow our stubborne hartes to the obediēce of his blissed will. And so as we cōfess that God the father created vs when we war not: as his sone our lord Jesus redemed vs whē we war enymeis to him, so also do we confesse that the holy ghost doeth sanctifie and regenerat vs, with- Mat. 16. 1 Joan. 14 15. 16.

Rom. 7. out all respect of ony merite proceding from ws: be it before, or be it after oure regeneration. To speak this one thing yet in more plane wordes, as we willinglie spoyle our selues of all honoure, and glorie of oure awē creation, and redemption, so do we also of oure regeneratiō and sanctificatiō: for of oure selues we ar not sufficient to think one goode thoght, but he who haith begōthē wourk

1. Corin. 3. in vs, is onlie he that continweth ws in the sam, to the prayse & glorie of his vndeserued grace.

¶ The caus of goode wourkis. Cap. 14.

Joan. 15. Ephes. 2. SO that the cause of goode wourkes we cōfesse to be not oure fre will, but the spirite of the lord Jesus wo duellingin our hartes by trewfaith, bringeth furth such goode wourkes, as God hath prepared for ws to walk in. For this we most bodlie affirme, that blasphemy it is to say that Christ abydeth in the hartes of such, as in whom their is no spirite of sanctificatiō. And therfore we feare not to affirme that murthereres, oppressers, truell persecuters, adulterers,

hourmon

hourmõgers, filthy persones, idolaters, dronkardis, theues and all wozkers of iniquitie, haue nether trew faith, nether eny portion of the spirite of the lord Jesus: so long as obstinatlie they continew in thet wickednes. For howsone that euer the spirite of the lord Jesus (which Gods elett childzen ressaue by trew faithe) taketh possessiõ in the harte of eny man, so sone doeth he regenerate and renew the same man. So that he begynneth to hate that which before he loued, & begynneth to loue that which before he hated. And frõ thence cometh that continuall battall which is betuix the flesh and the spirite in Gods children: till the flesh and naturall mã accozding to the owẽ corruptione insteth for thinges pleasinge & delectable vnto the self, and grudgeth in aduersitie, is lifted vp in prosperitie, and at euery moment is prone & ready to offend the maiestie of God. But the spirite of God which gyueth witnessinge to oure spirite, that we ar the sonnes of God, maketh ws to resist filthy pleasures, & to grone in Godes presence for deliuerance from this bondage of corruptiõ. And finallie so triumGal. 5.

Rom. 8.

the ouer syn, that it reynge not in cure mortall bodyes. This battell haith not the carnall men being destitute of Gods spirite, but doith followe and obey syn with gredynes, and without repentāce ruin as the deuill, and ther corrupt lustes do prik theme. But the sonnes of God as befor is said, doeth fight aganist syn, doith sob and mourne, when they perceaue theme selues tempted in iniquite: & if they fall they rise agane with craues and vnfained repentāce, and these thinges they do not by their owne power, but by the power of the lord Jesus without whom they wer ablle to do nothinge. Joan. 15.

¶ What workes ar reputed goode before God. Cap. 15.

Exod. 20. Deut. 45. We confess and acknowlege that God hath genin to man his holy law, in which not only ar forbidin al such workes as displease & offend his godlie maiestie, but also are cōmanded al such as pleas him, and as he haith promised to reward. And these workes be of two sortes. The one ar done to the honoure of God, the other to the profit of

te of oure nyghtbouris: and boith haue the reueled will of God for their assu-rãce. To haue one God, to worschip and honoure him, to call vpon him in all our troubles, reuerence his holy name, to heare his worde, to beleue the same, to communicate with his holy sacramẽtis, ar the workes of the first table. To ho-nour father mother, princes, rewleres and superiour powers: to loue theme to support theme, yea to obey ther char-geis (not repugning to the commãdi-ment of God, to saue the liues of inno-centes, to repres tyrannie, to defend the oppressed, to keip our bodies cleane and holy, to lyue in sobernes and temperãce, to deale iustlie with all men boith in word and dede: and finalie to repres all appetyte of oure nyghboures hurt, ar the goode workes of the second table which ar most pleasing and acceptable vnto God, as those workes that are commanded by him self. The contrary wherof is syn most odius wich al wayes displeaseth him and prouoketh him to anger. As not to call vpon him allone, when we haue neade, not to hear his worde with reuerence, to contemp and

Ephes. 6

Ezeh. 22. Iere. 2. Esai. 59. 1. Thes. 4. Luc. 2.

dispyse it, to haue, or to wirschip idols, to mãteane and defend idolatrie, lightlie to esteame the reuerend name of God, to prophane abuse or contempne the sacramentes of Christ Jesus, to dissobey
Rom. 13. or resist any that God haith placed in
Ezech. 22. anthoritie, whilest (thay pas not ouer the boundes of ther office) to murther or to consent ther to, to bear hatrede, or to suffer innocent blode to be shed, if we may withstande it. And finalie the trasgression of any other commandiment in the first or seconde table, we cofess & affirme to be syn, by the which Gods hate, and displesour is cendilled aganist the proud vnthankfull world. So that goode werkes we affirme to be these only that ar done in faythe & at Gods cõmandemẽt, who in his law haith expressed what the thinges be that please him. And euill workes we affirme not only those that expressedlie are done aganist Godes cõmandimẽt, but those also that in maters of religion, & worshipping of God haith no other assurance bot the inuention & opinion of man: which God from the begynnyng haith euer reiected, as by the prophete Esay, & by oure maister Christ
Esai. 29. Matt. 15.
Jesus

the confession of scotland condemneth halfe the religion

Jesus we ar taught in these wordes, in vane do they worship me teacheng the doctrines the preceptes of men.

¶ The perfection of the law. and imperfeeion of man.

Cap. 16.

THe law of God we confess and aknowlege most iust, most equall, most holy, and most perfyte, commanding those thinges which being wrought in perfectiō, wer able to gif lyfe, and able to bring man to eternall felicitie. But oure nature is so corrupt, so weak, and so vnperfyte that we ar neuer able to fulfill the werkis of the law in perfectiō. Yea, if we say we haue no syn, euin after we ar regenerated we disceaue oure selues, and the veritie of God is not in vs. And therfore it behoueth vs to apprehend Christ Jesus with his iustice and satisfaction, who is the end and accomplishmēt of the law, by whom we ar set at this libertie, that the curse and malediction of God fall not vpon vs, albeit we fulfil not the same in all poyntes, for god the father beholding vs, in the body of his sone Christ Jesus, accep-

Rom. 7. Psal. 19

Deut. 5.

Row. 10

1. Joan. Rom. 10 Gal. 3. Deut. 2 Eph. 1. Rom. 4.

teth oure imperfyte obediēce, as it were perfyt, & couereth oure workes which ar defiled, with many spottes, with the iustice of his sone: we do not meane that we ar so set at libertie, that we owe no obedience to the lawe (for that before we haue plainlie confessed). But this we affirme that no man in earthe (Christ Jesus onlie except) haith geuen, geueth, or shal giue, in worke that obediēce to the law, which the lawe requireth. But when we haue done all thinges, we must fall doun and vnfainedlie confess that we ar
Luc.10. vnprofitable seruantes. And therfore, whoso euir bosteth theme selues of the merites of there owne workes, or put their trust in the workis of supererogation, boste theme selues of that which is noght, and put ther truste in dampnable idolatrie.

¶ Of the churche. Cap.17.

AS we beleue in one God father, sone, & holy ghoste, so do we most constantlie beleue that from the begynnyng ther haith bene, and now
Matt.28 is, & to the end of the worlde shalbe, one churche that is to say: an company and multi-

multitude of men chosin of God, who rightlie worship & embrace him, bytrew faithe in Christ Jesus, who is the only heade of the same church, which also is the body & spous of Christ Jesus, which church is catholicque that, is vniuersal, becaus it conteaneth the elect of all ages, of all realmes nations and tonges, be they of the Jewis, or be they of the Gentilis who haue communion and societie wyth God the father and with his sone Christ Jesus throughe the sanctificatiō of his holy spirite, & therfor is it called the communion not of prophane persones but of sanctes: who as cictizenis of the heuenly Jerusalem, haue the fruition of the most inestimable benefites, to wit of one God, one lord Jesus, one faythe, & of one baptisme, out of the which churche ther is nether lyfe nor eternall felicitie. And therfore we vtterlie abhor the blasphemy of those that affirme that men which lyne according to equitie and iustice, salbe saued what religion that euir they haue professed. For as without Christ Jesus ther is nether lyfe nor saluation, so shal ther nons be participant therof but such as the father

Ephes. 1.
Collos. 2.
Ephes. 5.
Apoc. 7.
Ephes. 4.
Joan. 5.

haith geuin vnto his son Christ Jesus, & those that in tyme, cum vnto him, anow his doctr ine and belęue into him, (we apprehēd the childzen with the faythfull parentes) this churche is inuisiblie knowen only to God, who allone knoweth whom he haith chosen, & compzehendeth aswel (as said is) the elect that be departed cōmonlie called the church triūphāt, as those that yet liue and fight against syn and sathan, as shall lyke herafter.

¶ The immortalite of the soules. Cap. 18.

The elect departed ar in, pear and rest from ther laubores: not that they slepe & cometo a certane oblivion, as som fantastikis do affirme: but that they are deliuered from all feare & torment, and all temptation, to whiche we and all Gods elect are subiect in this lyfe, & therfor do beare the name of the church mylitant: as cōtrarywise the reprobate & vnfaythfull departed haue anguish, torment & pane, that can not be expressed. So that nether ar the one nor the other in such sleape, that thay felenot ther torment, as the parable of Christ Jesus in the 16. of Luke, his wordes to the

theat, & these wordes of the soulis cryēg vnder the altar, o lord thow that art ryghteous & iust, howlōg shall thou not reuenge our blode vpō these that dwelleth in the earthe, doeth testifie. Apoc. 6

¶ Of the notes by the whiche the trew church is decerned from the fals, & who shalbe iudge of the doctrine. Cap. 19.

BEcaus that sathan from the begynnyng haith laboured to deck his pestilent synagog wyth the title of the church of God, and haith inflambed the hartes of cruel murtherers to persecute, trouble & molest, the trew churche and membres therof, as Cain did Abell, Ismaell, Isaak, Esau, Jacob, & the hole prest hode of the Jeues, Christ Jesus him self & his Apostles after him. It is one thing most requisite that the trew churche be decerned from the filthy synagoges, by cleare and perfyte notes, least we being deceaued, receaue & embrace to oure owen condempnation the one for the othere. The notes signes & assured tokynnes wherby the immacu- Gen. 4. 27. Mat. 23 Joan. 8 Act. 3.

Late spous of Christ Jesus is knowen frōthe horrible harlot, the churchmalignāt: we affirm ar nether antiquitie, titlie vsurped, lineal discēce, place appoynted nor multitude of mē approuing an error, for Cain in age & title was prefered to Abell and Seth, Jerusalem had prerogatiue aboue all places of the earthe, wher also wer the preastis liniallie discēded, from Aarō, & gretar nōbre followed the Scribes Phariseis & preistis, thē vnfainedlye beleued & approued Christ Jesus & his doctrine: & yet as we suppose no man of sounde iudgemēt will grante that eny of the fornamed, wer the church of God. The notes therfore of the trew church of God we beleue cōfes & auowe to be, first, the trew p̄acheing of the word of God, in to the which God haith reueled him self vnto ws, as the wyrtinges of the prophetes and apostles doith declare. Secūdarely the right administration of the sacramentes of Christ Jesus, which must be annexed vnto the word & promisse of God, to seale & confirme the same in oure hartes, last ecclesiasticall discipline vprightlie ministred as Gods word prescribeth wherby vice is repres-

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sed & virtew nurished. Wherseuir then these former notes, ar sene, & of onytyme cōtinew (be thenoūber neuer so few abou tuo or thre) ther wythout al doubt is the trew church of Christ. Whoaccording to his ꝓmes is in the middest of thē. Not that vniuersall of which we haue before spoken, but particular, such as was in Corinthus Gallacia Ephesus and other places, in whiche the ministerie was planted by Paul and wer of him self named the churches of God: & such churches we the inhabitātis of the realme of Scotland, professoures of Christ Jesus professeth our, selues to haue in oure cieteis townes and places reformed, for the doctrin taught in our churches cōteaned inthe written word of God, to wit inthe bookes of the olde & newe testamentes, in those bookes we meane which of the ancient haue bene reputed canonicall. In the which we affirme that al thinges necessarie to be beleued for the saluation of mankynde is sufficientlie expressed. The interpretation wherof we confess nether apperteaneth to priuate nor public person, nether yet to eny churche for eny preeminence, or prerogatiue perso-

1. Cor. 5.

Act. 16
1. Cor. 1
Act. 20

tale or locale which one hath aboue an other, but apertaineth to the spirite of God, by the wich also the scripture was writtē. When contrauersie then happyneth for the right vnderstanding of any place or sentence of scripture or for the reformation of eny abuse, wythin the churche of God, we ought not somuche to looke what men before vs haue said or done, as vnto that which the holy ghoste vniformlie speaketh with in the body of the scriptures. And vnto that which Christ Jesus him selfe did, & commaded to be done. For this is one thing vniuersallie granted, that the spirite of God which is the spirite of vnitie: is in nothing cōtrarious vnto him self, if then the interpretation determination or sentēce, of any doctore, church, or counsale, repugne to the plane word of God, writtin in ony other place of the scripture, it is a thing most certane that theris not the trew vnderstanding and meanynge of the holy ghost: although that counsales, realmes and nations haue approued and receaued the same. For we der not receaue nor admit any interpretatiō which repugneth to any principall

For. 11.

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ioynt of our faithe or to ony otherplane text of scripture, or yet vnto the rwle of charitie.

The authoritie of the scriptures. Cap. 20.

AS we beleue and confess the scriptures of God sufficiet to instruct, and make the mā of God perfyt: so do we affirme and auow the authoritie of the sam, to be of God, and netherto depend on men, nor angelis. we affirme therfore that suche as alledge the scripture to haue no other authoritie but that which it haith receaued from the church, to be blasphemous aganeſt God, and iniurious to the trew churche, which alwayes heareth and obeyth the voice of her owone spous and pastor, but taketh not vpon her to be maistres ouer the same. 1. Tim. 3. Ioan. 10.

Of generall counsales, of ther power, authoritie, and caus of ther conuention. Cap. 21.

AS we do not rashlie dampne that which godly men assembled to gi-

ther in generall counsell lawfullie gathe
red haue proponed vnto ws. so without
iust examinatiō, der we not resaue what
socuer is obtruded vnto men vnder the
name of generall counsels: for plane it
is as they wer mē, so haue sum of theme
manifestlie erred, and that in maters of
great weight and importāce. So fer then
as the counsale proueth the determina-
tion and commandemēt that it geueth,
by the plane wourd of God, so sone as
we reuerēce and embrace the same. But
if mē vnder the name of a counsale pre-
tend to forge vnto ws new articles of
our faith, or to make constitutiones re-
pungnyng to the wourd of God: then
vtterlie we must refuse the same as the
doctrine of deuilles which draweth our
1. Tim. 4. soules from the voice of our onlye God,
to followe the doctrines and constitu-
tions of men. The caus then why that
general counsales cōuened, was, nether
to make ony perpetuall law which God
before had not maid, nether yet to forge
new articles of oure belefe, nether
to gene the wourd of God authoritie,
muche lefs, to make that to be his wourd
or yet the trew interpretatiō of the same

which

whiche was not before his holy will expressed in his wourde but the caus of consales (we meane of suche as merite the name of coũseles was partlie for cõfutation of hereties, and for gening publict confession of ther faith to the posteritie following, whiche both they did by the authoritie of Godes written word, and not by any opinion or prerogatiue that they could not erre, by reasone of ther generall assemblie. And this we iudge to haue bene the cheaf cause of general cõseles: the other was for goode policie and ordour to be constitute & obserued in the church, whiche (as in the house of God) it becumeth all thinges to be done decentlie and into ordour. Not that we think that one policie and one ordour in ceremonyes can be appoynted for all ages tymes and places: for as ceremonyes suche as men haue diuised, ar but temporal: so may and aught they to be chãged, when they rather foster superstitiõ then that they edifie the church vsing the same.

¶ Of the sacramentis.

Cap. 22.

The confessione of the Protestantes

AS the fathers vnder the law byssides the veritie of the sacrifices had two cheaf sacraments to wit circumcisione and the passheower, the dispysers and contempners wherof wer not reputed for Gods people: so do we acknowledge and confesse that we now in the tyme of the Euangell haue two cheaf sacramētes only, instituted by the lord Jesus, and commanded to be vsed of all those that wilbe reputed membres of his body. To wit baptisme and the supper or table of the lord Jesus called the communion of his bodye and his blood. And these sacraments aswele of olde, as of the new testamēt, now instituted of God not only to mak an visible difference betuixt his people and those that was withoute his league: but also to exercise the faythe of his childzen, and by participation of the same sacramētes, to seale in ther hartes the assurance of his promisse, and of that most blissed cōiunction, vnion, and societie which the elect haue with ther heade Christ Jesus. And thus we vtterlie dampne the vanitie of those that affirme sacraments to be no thing elles but naked and bair

sygnes

sygnes. No we assuredlie belene that by baptisme we are ingrafted in Christ Jesus to be maid partakers of his iustice, by which oure synnis are couered, and remitted. And also that in the supper rightlie vsed, Christ Jesus is so ioyned with vs that he becometh verrey norishment and foode of oure soules. Not that we imagyn any transubstantiation of bread in Christes naturall body, and of wyne in his natural blood, as the papistes haue perniciouslie taught & damnablie beleued: but this vnion and coniunction which we haue with the body & blood of Christ Jesus in the right vse of the sacramentis wroght by operation of the holy ghoste, who by trew faith caryeth vs aboue all thinges that are visible, carnall & earthly, and maketh vs to fede vpō the body and blood of Christ Jesus which was ones brokē and shed for vs which nowe is in heauē and appereth in the presence of his father for vs, and yet notwithstanding the far distance of place which is betuixt his body now glorifyed in the heauen and vs now mortale in this earthe, yet we most assuredlie belene that the breade which

we break, is the communion of Christes body, and the cuppe whiche we blesse is the cõmunione of his bloode, so that we confesse and vndoubtedlie beleue that the faythfull in the right vse of the lordes table, do so eat the body & drink the blod of the lord Jesus that he remaneth in them & they in him. Yea they ar so maid flesshe of his flesshe, & bone of his bones, that as the eternal Godhede hes geuin to the flesshe of Christ Jesus (whiche of the owne conditione and nature was mortale and corruptible) lyfe & immortalitie, so doeth Christ Jesus his flesshe and blood eatẽ and drunkẽ by vs, geue vnto vs the same prerogatiues. Which albeit we confesse are nether geuin vnto vs at that tyme only, nether yet by the proper power & vertew of the sacramẽt onlie, yet we affirme that the faythfull in the right vse of the lordes table hathe such cõiunctiõ with Christ Jesus, as the naturall man can not apprehend: yea & farther we affirm, that albeit the faythful oppressed be negligence, and manlie infirmitie, doeth not profite somuche as they wold in the verrey instant actione of the supper, yet shall it efter bring frut

furth, as lykelie ſeade ſawen in goode ground. For the holy ſpirite which can neuer be deuided from the right inſtitution of the lord Jeſus, will not fruſtrate the faythfull of the frute of that myſticall action, but all theſe we ſay cumeth of trew faithe which apprehēdeth Chriſt Jeſus: who onlie maketh his ſacramentes effectuall, vnto vs. And therfore whoſoeuir ſclandereth vs as that we affirmed or beleued ſacramentes to be only naked and bair ſyngnes, do iniurie vnto vs and ſpeaketh againſt the manifeſte trowthe. But this liberallie and franklie we confeſſe that we mak ane diſtinctione betuix Chriſt Jeſus in his eternal ſubſtance, and betuix the elemētes in the ſacramental ſyngnes. So that we will nether wirſhip the ſyugnes in place of that which is ſignified by them, nether yet do we diſpyſe, and interprete theme as vnprofitable, and vane, bot do vſe them with al reuerence exammininge oure ſelues diligentlie before that ſo we do. Becaus we ar aſſured by the mowth of the Apoſtle that ſuch as eate of that breade and drink of that cuppe vnworthely ar gilty of the body & of the bloode

¶ Of the right administration of the sacramentes. Cap. 23.

THat sacraments be rightlie ministrat we iudge two thinges requisite, the one that they be ministrate by laughfull ministers whom we affirme to be onlye they that ar appoynted to the preaching of the woorde, into whose mouthes God hath put some sermone of exortacion, they being men laughfullie chosen there to by sum church. The other that they be ministrat in such elementes and in suche sorte, as God hath apoopnted: ells we affirme that they ceasse to be right sacraments of Christ Jesus. And therfore it is that we flye the societie, with the Papisticall churche in participatione of ther sacraments, first becaus there ministers are no ministers of Christ Jesus (yea which is more horrible they suffer wemen whom the holy ghoste will not suffer to teache in the congregation to baptise: and secundarlie becaus they haue so adulterate both the one sacrament and

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the other with ther owen inuentions: that no part of Christs action abydeth in the originall puritie. For oyle, salt, spattell, and such like in baptisme ar but meanis inuentions: adoration, veneration, bearing throught streets & townes and keaping of bread in boxes or boists ar prophanation of Christs sacraments, and no vse of the same. For Christ Jesus said tak eate, &c. do you this in remēbrance of me. By which wourdes and charge, he sanctified breade and wyne to the sacrament of his holy body & blood, to the end that the one shalbe eatten and that all shuld drink of the other, and not that they shuld be keapt to be worschipped and honored as God: as the Papists haue done heirtofor. who also haue committed sacrilege, stealing from the people the one parte of the sacrament: to wit the blissed cuppe. Moreouer that the sacraments be rightlie vsed it is required that the end and caus why the sacraments were institute be vnderstand & obserued, aswele of the minister as by the receauers. For yf the opiniō be changed in the receauer the right vse ceasseth, which is most euidēt, by the reiection of

the sacrifices, as also if the teacher plainlie teach fals doctrin, which war odiouse & abhominable before God (albeit they wer his owē ordināce) becaus that wicked mē vse thē to ane other end thē God hath ordeaned. The same affirme we of the sacramētes in the Papistical church, in which we affirme the holle actione of the lord Jesus to be adulterated alswele in the externall forme, as in the end and opinion. what Christ Jesus did & commāded to be done is euidēt, by the euangelistes, and by sanct Paule: what the preast doith at his aultare, we nead not to reherse. The end & cause of Christes institution, and why the self same shuld be vsed, is expressed in these wordes: do ye this in remēberāce of me, als ofte as you shal eate of this breade, and drink of this cuppe you shall schaw fourthe, that is, extoll, preache, magnifie, and prayse the lordes deathe till he come: but to what end and in what opinione the preastes say ther Messe, let the wordes of the same, ther awē doctoures, & writtinges witnesse. To wit that they as mediators betuix Christ, and his church do offer vnto God the father, a sacrifice

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propiciatorie for the synnes of the quick & the deade. Which doctrine as blasphemous to Christ Jesus, and makinge derogatione to the sufficiency of his only sacrifice, ones offered for purgation of all those that shalbe sanctified, we vterlie abhorre, detest, and renunce.

¶ To whom sacramentes appertene. Cap. 24.

We confesse and acknowledge that baptisme apperteaneth alswele to the infantes of the faithful as vnto them that be of age and discretione. And so we dampne the errore of the anabaptistes who denyeth baptisme to apperteane to children, before that they haue faithe and vnderstanding. But the supper of the lord we confesse to apperteane to such onlie as be of the houshold of fayth and can try, and examyn them selues, aswel in ther faith as in ther deutie towardes ther nightbours such as eate & drink at that holy table with oute faith, or being at discentiō & diuisiō with ther brethren, do eate vnworthely: & therfore it is that in oure church, our ministeres take publict, and particulare examinatiō of the

knowlege and conuersatione of such as ar to be admitted to the table of the lord Jesus.

¶ Of the ciuile magistrate. Cap. 25.

We confesse and acknowlege empyres, kingdomes, dominions, and cieties, to be distincted, and ordeyned by God: the powers and authoritie in the same, be it of emperors in their empyis, of kinges in there realmes, dukes, and pyinces in there dominions, & of others magistratis in the cieties to be Gods holy ordinance ordeyned, for manifestatiō of his owen glorie and for the singulare proffite and commoditie of mānkinde: so that whosoeuer goeth aboute to take away or to confounde the hole state of ciuile policyes, now long established, we affirme the same men not onlie to be enymeis to mankynde but also wikedlie to fyght against Gods expressed will. we farther confesse and acknowlege that such persons as are placed in authoritie ar to be loued, honored, feared and holden in most reuerend estimation: becaus that they are the lieutenantes of God,

God, in whose sessions God him self doeth sit, and iudge yea euen the iudges and princes them selues to whō by God is genē the swerd, to the prayse & defence of good men, and to reuenge & punish al oppen malefactours. Moreouer to kinges, princes, rewlars, and magistrats, we affirme that cheaflie and most principallie the conseruation and purgation of the religion apperteane th, so that not only they ar appoynted for ciuile policie, but also for manteuance of the trew religion, and for suppressing of idolatrie and superstition whatsoeuer. As in Dauid, Josaphat, Ezechias, Josias and others highlie cōmended, for there zele in that cace, may be espyed. And therfor we confesse & anow that such as resist the supreame power doyng that thing which apperteaneth to his charge, do resiste Gods ordinācē. And therfor can not be giltles. And farther we affirm that whosoeuer denyeth vnto thame ayde, there counsale and confort whilest the princes and rewlars vigitlantlie trauel in execution of ther office that the same men deny there help, support, and counsale, to God who by the presence of his lieu-

The confessione of the Protestantes tenent doith craue it of them.

¶ The giftes frelie geuin to the churche. Cap. 26.

Albeit that the word of God trewlie preached, and the sacramentes righte ministrated, & disciplin executed accordinge to the worde of God, be the certaine & infallible syngnes of the trew churche, we meane not that euery particular persone ioyned with such company, be on elect mēber of Christ Jesus. For we acknowledge and confesse that darnel, cockel, and chaffe, may be sawen, growe and in great abundance lye, in the myddest of the wheat, that is, the reprobate may be ioyned in the societie of the elect & may externallie vse with thē the benefites of the word and sacramētes. But such being but temporall professoures in mowth, but not in hart, do fall back and continew not to the end. And therfor, haue they no frute of Christes deathe, resurrectione nor ascensione, but such as with hart vnfaenedlie beleue and withe mowthe boldlie confesse the lord Jesus as before we haue said, shall most assuredlie resaue these gyftes.

First

First in this lyfe the remissione of synnes, and that by only faithe in Christes blood. Inso muche that albeit syn remane and continewallie abyde in these oure mortale bodyes, yet it is not imputed vnto ws, but is remitted and couered with Christes iustice. Secūdarelie in the general iudgement there shalbe geuin to euery man & womā resurrectione of the flesh. For the sea shal giue hir deade: the earthe those, that therin be inclosed, yea the eternall oure God, shall streatche out his hande on the dust, and the deade shall aryse vncorruptible, and that in the substance of the self same flesh that euery man now beareth, to ressaue according to ther workes, glorie or punishment. For such as now delyte in vanitie, crueltie, filthines, superstitione or idolatrie, shalbe adiudged to the fyre vnquensible. In which they shalbe tormented for euery alswele in ther owen bodyes, as in ther soules which now they gyue to serue the deuill in all abhominatione. But such as cōtinew in well doyng to the end, boldlie professing the lord Jesus: we constantly belene that they shall receaue glorie honour and

immortalitie, to reagne for euer in lyf euerlasting, with Thrist Jesus, to whose glorified body all his elect shalbe made lyke, whē he shal appeare agane in iudgement and shall rander vp the kingdome to God his father who then shalbe and euer shall remane all in all thinges God blissed for euer,
to whome with the sonne
and with the holy ghost
be all honour and
glory now and
euer.

So be it.

Aryse o lord and let thy ennimies be confounded, let theme flye from thy presence that hate thy Godly name. Giue thy seruandes strenth to speake thy word in boldnes, and let all nations cleue to thy trew knowledge.
Amen.

From Edinburghe, 17. Augusti, 1560. These actes and articules ar red in the face of Parliament, and ratified by the thre estatis.